

THE LIFE DIVINE

individuality, empty of all cosmic contents: if the spiritualised mind then looks at individual and cosmos, they may well seem to it to be an illusion,. a scheme of names and figures and movements falsely imposed on the sole reality of the Self-Existent. Or even the sense of self becomes inadequate; both knowledge and ignorance disappear into sheer Consciousness and consciousness is plunged into a trance of pure *superconscious* existence. Or even existence ends by becoming too limiting a name for that which abides solely for ever; there is only a timeless Eternal, a spaceless Infinite, the *utterness* of the Absolute, a nameless peace, an overwhelming single objectless Ecstasy. There can certainly be no doubt of the validity—complete within itself—of this experience; there can be no denial of the overwhelming decisive convincingness—*ekatmya-pratyaya-sdram*—with which this realisation seizes the consciousness of the spiritual seeker. But still all spiritual experience is experience of the Infinite and it takes a multitude of directions; some of them—and 'not this alone—are so close to the Divine and the Absolute, so penetrated with the reality of Its presence or

with the ineffable peace and power of
the liberation
from all that is less than It, that they
carry with
them this overwhelming sense of finality
complete
and decisive. There are a hundred
ways of
approaching the Supreme Reality and,
as is the
nature of the way taken, so will be the
nature of
the ultimate experience by which one
passes into